

Affective Maturity: 1
Defining and Assessing a "Decisive Factor"

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Outline for Workshop

- Introduction
- Review of the John Jay Report (2011)

- Defining "Affective Maturity"
 - Formation Documents
 - Emotional Intelligence
 - Affective Maturity & Sexual Integration
 - Break

- Assessment & Formation of Affective Maturity

John Jay Report, 2011

- Commissioned by the USCCB in 2002 as a result of the *Charter for the Protection of Children and Young People*
- Conducted by the John Jay College of Criminal Justice with two parts:
 - "Nature and Scope" published in 2004
 - "Causes & Context" begun in 2006 and published in 2012
 - "The Causes & Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010"
 - More comprehensive & building on the NRB report

John Jay Report (JJR): Prevalence

- Established in the "Nature & Scope" (2004) report:
 - Total allegations numbered 11,404
 - 4,392 priests (diocesan and religious) had allegations filed against them
 - Not withdrawn and not known to be false
 - Based on total number of priests active between the years 1950-2002 (109,694)
 - This represents 4% of priests
 - 4.5% of diocesan / 2.7% of religious

JJR: Ages at which Priests Abuse

- Age of priest at time of first incidence:
 - < 30 years old -- 29%
 - 30 – 39 -- 40%
 - 40 – 49 -- 23%
 - > 50 -- 17%

Average age of priest at first incident: 39

JJR: Sex of Victims

- Gender of victims by number of abusers:
 - Female victims only 22.6% (21.3%)
 - Male victims only 64.0% (66.3%)
 - Male & Female victims 3.6% (10.0%)
- This is not necessarily an indicator of sexual orientation

JJR: Age of Victims

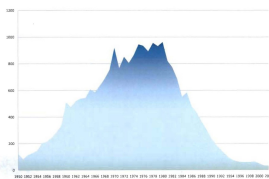
- Age of victims by number of abusers:
 - Age 15-17 27%
 - Age 11-14 51%
 - Age 8-10 16%
 - Under 7 y.o. >6%
- “Ephrophiles” vs. “Pedophiles”
 - Most clergy offenders are Ephrophiles

JJR: Age of Victims

- Number of allegations by percentage of abusers:
 - 1 allegation 56%
 - 2-3 allegations 27%
 - 4-9 allegations 14%
 - > 9 allegations 3%
- “Fixated” vs. “Regressed” Offenders
 - * Clergy tend to be “Regressed” types

JJR: Allegations by Year of Occurrence

Figure 1.1 Nature and Scope: Incidents of Sexual Abuse by Year of Occurrence, 1950-2002



“The count of incidents per year increased steadily from the mid-1960’s through the late 1970’s, then declined in the 1980’s and continues to remain low.” (JJR, 2012, p. 2)

Chart used with permission of USCCB

- Question: Has it really declined, or is the effect of delayed reporting?
- CARA has continued to collect data on allegations made from 2003 to present, showing the general same curve.

JJR: Contributing Factors

- Historical & Sociocultural
- Seminary Education
- Individual (Offender) Psychological Factors
- Organizational (Church) Factors
- Dynamics of Abuse-related Factors
- Situational Factors & (Lack of) Prevention Policies

JJR: Contributing Factors

- Historical & Sociocultural

Figure 1.1 Nature and Scope: Incidents of Sexual Abuse by Year of Occurrence, 1950-2002

- Rise in abuse cases in the 1960's and 70's seen to be influenced by other social Dynamics at play in the US at the time.
 - This time also so a rise in other types of "deviant behaviors" such as drug use, crime, premarital and extramarital sex.
 - Possible abuse prior to 1960's may be less likely to be reported.
 - 1970's & 80's sees an increase in awareness of & legislation around CSA

JJR: Contributing Factors

- Seminary Education

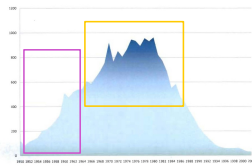
Figure 1.1 Nature and Scope: Incidents of Sexual Abuse by Year of Occurrence, 1950-2002

- Seminary Formation has changed since the 1970's to place an increasingly greater emphasis on Human Formation
 - PPF: subsequent editions from the First (1971) to the Fifth (2005) edition place increasingly large emphasis on human formation & formation for celibacy
 - Pastores Dabo Vobis (1996): Defines human formation as "an important and decisive factor"
 - Anecdotal evidence: How much formation did you get?

JJR: Contributing Factors

• Seminary Education

Figure 1.3 Nature and Scope: Incidents of Sexual Abuse by Year of Occurrence, 1950-2002



- Abusers ordained in the 1940's and 1950's were ordained an average of 13.5 years before their first incidence of abuse
- Compared to abusers ordained in the 1970's whose first offense occurred on an average of only 4 years.

JJR: Contributing Factors

• Organizational (Church) Factors

- How might the Church have handled it better?
- Concerns: inadequate responding, lack of transparency, lack of pastoral response to victim.
 - Though 80% of CSA cases had occurred by 1985, only 6% had been reported by 1985.
 - Most dioceses did send men for treatment, but few met directly with victims prior to 2002.
 - Diocesan leaders were more likely to address the situation internally, but avoid external mechanisms of criminal law → (perceived) lack of transparency & accountability.

JJR: Contributing Factors

• Dynamics of Abuse-related Factors

- Clergy offenders follow many of the same patterns as offenders in the general population, including creating opportunities for abuse & secrecy
- Generates sense of guilt, shame & self-blame in the victim (perhaps in a particular way with male victims).
- Therefore victims tended not to disclose till years later → perpetuation of the abuse

JJR: Contributing Factors

- Situational Factors & (Lack of) Prevention Policies
 - Inadequate supervision of children in situation with potential or known abusers.
 - Remedied now by:
 - Diocesan policies around supervision of events involving minors
 - Training for individuals working with children (i.e., Virtus, Praesidium)
 - Lack of attention to ongoing formation of priests.

What do we know about Clergy Offenders?

- Falkenhain et al (1999): Cluster Analysis of Clergy Offenders' MMPI to identify Subtypes
- Similar cluster analytic studies in the general population found the following broad subtypes:
 1. Psychiatrically Disturbed
 - Multiple elevations on personality measures
 2. Characterologically Disturbed
 - Indications of long-term maladaptive personality traits
 3. "Normal"/"Average"
 - Clinically submerged profiles

Clergy Subtypes (Falkenhain et al, 1999)

- 1. "Significantly Psychiatrically Disturbed"
 - Smallest cluster with n=5 -- none abused themselves
 - Child sex offense can be considered a small part of a larger constellation of psychiatric disturbance
 - Multiple elevations on the MMPI-II pointing to the following:
 - Anxiety & depressive features
 - Dependent & compulsive personality styles
 - Schizoid, avoidant, self-defeating & borderline personality styles

Clergy Subtypes (Falkenhain et al, 1999)

- 2. “Characterologically Disturbed – Defended”
 - N=34 24% ped./76% epheb. 39.1% abused
 - Profile indicates narcissistic personality traits: very ego-centric, shows gross insensitivity to others, fails to place needs of others over his own, distorts information and is likely to initially deny what he has done.
 - Passive-dependent: complies with, but resents, authority; complains, grows angry, but fails to take responsibility for making things better.
 - Some internalized symptoms: he may experience some guilt, but not enough to prevent future offenses.

Clergy Subtypes (Falkenhain et al, 1999)

- 3. “Characterologically Disturbed – Undefended”
 - N=17 6% ped./94% epheb. 25% abused
 - Narcissistic personality traits (like previous cluster), but none of the internalized symptoms.
 - Feels no remorse for what he has done: will either deny offense or engage in distortions (e.g. “She came on to me”; “I was helping him learn about sex”).
 - Very manipulative: pushes boundaries with people: part of the grooming process.
 - Make excellent first impressions: charming, makes friends quickly, but has history of short, turbulent relationships; blames others for relationship problems.

Clergy Subtypes (Falkenhain et al, 1999)

- 4. “Sexually & Emotionally Underdeveloped”
 - N=41 **Largest Cluster** (42.3% of sample)
 - 31% pedophiles (highest of four clusters)
 - Mean profile had no elevations on the MMPI-II: do not look psychologically troubled
 - Interpreting subclinical profile we find: social awkwardness; emotionally unaware & avoidant; issues around sexuality and sexual identity; prone to being rigid and inflexible; passive, submissive, dependent
 - Poorly developed sense of self
 - Conclusion: not necessarily pathological – just sexually & emotionally unaware/ undeveloped

Red Flags for Child Sexual Abuse

- 1. Confusion about Sexual Orientation
- 2. Childish Interests and Behavior
- 3. Lack of Peer Relationships
- 4. Extremes in Developmental Sexual Experiences
- 5. Personal History of Childhood Sexual Abuse and/or Deviant Sexual Experiences
- 6. An Excessively Passive, Dependent, Conforming Personality

» *A Tragic Grace, Rossetti, 1996*

Kennedy & Heckler, 1972

- Commissioned by the NCCB to study the mental health of priests.
- Used interviews and formal psychological instruments
- Found in general that the psychological adjustment of priests in the U.S. was similar to the general population of men
- One concern: psychosocial/sexual maturity

Nestor, 1993

- Set out to look at levels of intimacy and psychological adjustment among priests
- Found priests to be higher in intimacy than controls (representative the general population of men)
- Found priests to be “better adjusted” than the control group
- Found priests who were high in intimacy to be significantly more satisfied with their vocation

Summary

- John Jay Report points to a number of converging factors to account for the rise in incidence of Clergy Child Sex Offense in the '70's & '80's.
- Research points to the importance of Affective (Emotional & Sexual) Maturity as a variable in preventing abuse.
- Research also shows the importance of Affective Maturing for happiness and effectiveness in ministry.

Affective Maturity:
Defining and Assessing a "Decisive Factor" 2

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JJR: Contributing Factors

- Historical & Sociocultural
- Seminary Education
- Individual (Offender) Psychological Factors
- Organizational (Church) Factors
- Dynamics of Abuse-related Factors
- Situational Factors & (Lack of) Prevention Policies

What exactly is Affective Maturity?

- *Pastores Dabo Vobis* (JP II) – 4 Pillars
 - Human Formation
 - “The basis of all priestly formation”
 - Includes and emphasis on “Affective Maturity”
 - Includes a particular emphasis on sexuality

What exactly is Affective Maturity?

- *Pastores Dabo Vobis* (1992) – 4 Pillars
- *Program for Priestly Formation* (2005)

“Self-Knowledge – Self-Acceptance – Self-Gift”

Critical Questions:

- * What does self-gift mean?
Laying down one’s life for others. Obedience. Sacrifice. Love
 ** Always acting in the best interest of the other **
- * What are the things we have to know and accept about ourselves before we can give ourselves away?

What exactly is Affective Maturity?

- Defining Affective Maturity in terms of Emotional Intelligence

Affective - Emotional
 Maturity Intelligence

Emotional Intelligence

- Gardener’s Theories of Multiple Intelligences
 - Intrapersonal & Interpersonal Intelligence
 - Includes:
 - Ability to access one’s feeling life
 - Ability to instantly discriminate between emotions
 - Ability to label emotions
 - Ability to draw upon emotions
 - Ability to understand how one’s emotions affect their behavior.

Emotional Intelligence

Saarni's (2000) Eight Skills associated with Emotional Competence:

1. Awareness of one's emotional State
 - Possibility of multiple emotions
 - Possibility of unconscious emotions.

Emotional Intelligence

Saarni's (2000) Eight Skills associated with Emotional Competence:

2. Skill in identifying the emotions of others
 - Use of facial cues, contextual cues, social cues
 - Importance of nonverbal intelligence
 - Watch out for schizoid & PDD

Emotional Intelligence

Saarni's (2000) Eight Skills associated with Emotional Competence:

3. Ability to label feelings
 - "using the vocabulary of emotion and terms available in one's subculture."

Emotional Intelligence

Saarni's (2000) Eight Skills associated with Emotional Competence:

- 4. Capacity for Empathy and Sympathy
 - Ways we participate in the emotions of others
 - Awareness of one's own emotions is necessary for empathy
 - Empathy important for higher moral reasoning.

Emotional Intelligence

Saarni's (2000) Eight Skills associated with Emotional Competence:

- 5. Understanding that one's inner emotional state does not always match one's outer emotional expression
 - Includes recognition that my emotional expression has an impact on others (very important in community)
 - Recognizing that you decide how to present yourself.

Emotional Intelligence

Saarni's (2000) Eight Skills associated with Emotional Competence:

- 6. Skill in adaptively coping with emotions & emotional regulation
 - How to calm oneself down
 - How to make emotions less intense and shorter in duration
 - "Emotional controls"

Emotional Intelligence

Saarni's (2000) Eight Skills associated with Emotional Competence:

- 7. Recognition that the type, nature and quality of relationships are determined, at least in part, by
 - 1. The degree of emotional intimacy or genuineness of emotional display
 - 2. The degree of reciprocity & symmetry

Examples. . .

Emotional Intelligence

Saarni's (2000) Eight Skills associated with Emotional Competence:

Parent-Child: Reciprocal (sharing goes both ways), but not symmetrical (the depth of sharing is not the same).

Therapist-Patient: Not Reciprocal or symmetrical.

Marriage: Reciprocal & symmetrical if a good relationship.

Priest to Priest: ?

Bishop to Priest: ?

Vocation Director to Seminarian: ?

Emotional Intelligence

Saarni's (2000) Eight Skills associated with Emotional Competence:

- 8. Capacity for Emotional Self-Efficacy:
 - When the individual views himself as feeling, overall, the way he wants to feel.
 - Behaving & interacting in such a way that you are left with the emotion that you desire to have.

Sexuality as an Important Component

- From the *Program for Priestly Formation*
“From the standpoint of an educator’s responsibility, it is just as wrong to ignore sex as it is to treat it in isolation. Human sexuality is a fact that has to be recognized, and it has to be understood in relation to the needs of the whole person. Similarly the only method of imparting sex education is to integrate it into the general program of education of the whole person. It is part of the continuing process of the development of the total human personality.” (NCCB, 1993, p. 177)

Defining Sexuality

- Affect
 - Emotions, desire, arousal, “love”
- Behavior
 - Intercourse, flirting, petting, kissing
- Cognition
 - Thoughts, fantasies, dreams

Defining Sexuality

- Where does our Sexuality Reside?
 - Conscious
 - Behavior
 - Subconscious
- * Healthy sexual behaviors are more likely to come through the conscious than subconscious.

Defining Sexuality

- Sexual Identity
 - Sex (Biologically Determined) +
 - Gender +
 - Sexual Orientation +
 - History of Sexual Experiences +
 - Attitudes & Values about Sexuality

Defining Sexuality

- Sex
 - A dichotomous, biologically determined construct
 - Rare (1 in 10,00) Exceptions
 - Androgen-Insensitivity Disorder (gen. male → ext. female)
 - Adrenogenital Syndrome (gen female → ext. male)
 - Not typically a source of confusion for people

Defining Sexuality

- Gender
 - A more internal, psychological experience of ourselves as male or female
 - Masculinity / Femininity
 - Many determining factors
 - Manifest in our affect, behavior and cognitions
 - More continuous – not dichotomous like Sex
 - Androgyny (Bem, 1974)
 - Some research suggests that a certain amount of androgyny is adaptive

Defining Sexuality

- Sexual Orientation
 - Has to do with the primary target of our sexual attractions
 - Sensitive topic especially in religious arenas
 - Difficult to define
 - Heterosexual, Homosexual, Bisexual (Asexual?)
 - Some see a continuum from Homosexual to Heterosexual
 - Self-report vs. Fantasy vs. Actual Behavior
 - Yields different prevalence rates
 - Self-Report: 40% Behavior: 66% (Falkenhain, et al, 1999) in a clinical population of clergy offenders

Defining Sexuality

- Sexual Orientation (Cont'd)
 - Prevalence Rates:
 - In general population:
 - Kinsey (1948, 1953)'s: 10% of College Students
 - Subsequent Studies: 2% - 20%
 - Literature Reviews Suggest 5-10% (Gonsiorek & Weinrich, 1991)
 - Sipe & Cozzens both estimated higher prevalence among clergy
 - Always plagued by measurement problems including social desirability and definitional problems.

Defining Sexuality

- Sexual Orientation (Cont'd)
 - Prevalence Rates
 - Theories of Causation:
 - Freudian Theories
 - Social Learning / Behavioral Theories
 - Biological Theories
 - Conclusion: Sexual Orientation is likely a multi-factorially determined phenomenon with several paths.

Defining Sexuality

- History of Sexual Experiences
 - Includes what sexual activities they've engaged in
 - Includes number of sexual partners
 - Includes sex of sexual partners (look for discrepancy with report of orientation)
 - Includes possibility of sexual abuse or sexual assault
 - Includes what they haven't engaged in – extremes in developmental sexual experiences.
 - Includes what these experiences have meant to them and why they have chosen this history.

Defining Sexuality

- History of Sexual Experiences (Cont'd)
 - Includes what they have grown up with, with respect to demonstrations of physical affection.
 - Does sexual activity enter a relationships early or later?

Defining Sexuality

- Attitudes & Values about Sexuality
 - Influenced by our families, our religion, our culture, advertising, media, our experiences and our friends.
 - These influences rise in importance at different times of our life.
 - Includes attitudes about:
 - Premarital sex
 - Masturbation
 - Homosexuality
 - Sexuality in general

Self Knowledge . Self Acceptance . Self Gift

- What are the things that people need to know (and accept) about themselves before they can give themselves to a life of celibate chastity?
 - Motives for Celibacy: "What got you into the celibacy box?"
 - Likely to be a mix – healthy/unhealthy conscious/unconscious
 - Likely to change and evolve over time.

What does it mean to be "sexually integrated"?

- 1. To have a Sexual Identity with Integrity.
 - Sexual Identity =
 - Sex +
 - Gender +
 - Sexual Orientation +
 - History of Sexual Experiences +
 - Values and Attitudes regarding Sexuality

** Here the goal is Internal Consistency **

What does it mean to be "sexually integrated"?

- 1. To have a Sexual Identity with Integrity.
- 2. When your sexuality is receiving the time, energy and attention it requires - not much more and not much less.

A Developmental Approach . . .

What is Sexual Integration?

Prepub. Puberty → Adulthood

Exam: Where should men be:
 (1) when entering Seminary
 (2) at ordination?

Summary

- Our aims in initial formation for affective maturity are:
 - Give seminarians accurate vocabulary, information and a conceptual framework with which to better understand their sexual identity and experiences at present and in the future.
 - With these, give them the permission and confidence to be able to talk about their experiences in appropriate relationships: spiritual direction, counseling, trusted friendships.

Summary

- Our aims in initial formation for affective maturity are:
 - Assist them in clarifying their motives for choosing celibacy.
 - Set the expectation that living a celibate life does not necessarily “free up all your energy for ministry”, but that celibacy requires a certain amount of time and energy to be lived well.
 - Set the expectation that our experience of ourselves as sexual people changes over time.

Summary

- Our aims in initial formation for affective maturity are:
 - Set the expectation that, consequently, celibacy takes a lifetime of successes and failures to negotiate – with easier and more difficult times along the way.
 - Insist on the expectation that the bottom line criteria for success in celibacy is not abstinence, but love.
 - Help them to properly discern celibacy with the questions: what are the indications that I am called or have the gift of celibacy?

Affective Maturity: 3
 Defining and Assessing a "Decisive Factor"
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Outline:

Given what we now know. . .

- Screening: Interviewing for Affective Maturity
 - What are the questions to be asked
 - Working with a Psychologist
- Formation
 - What are the goals for formation: Benchmarks for Affective Maturity
 - What are the vehicles

Interviewing for Affective Maturity

- A few preliminary remarks:
 - A good in-depth interview can be done by the Vocation Director, the psychologist, or both.
 - You want the psychologist to conduct a sexual interview even if you conduct one yourself
 - The importance of documentation
 - Informed Consent
 - "I'm going to be asking you some very personal questions which I ask everyone who is applying."
 - Who will have access to the information collected.
 - Limits of confidentiality – Reporting known & suspected abuse.

Interviewing for Affective Maturity

- Interview
 - Should be comprehensive & extensive
 - Should include:
 - Social/family history
 - Educational history
 - Professional history
 - Sexual history
 - Description of self
 - Mental Health History (including family MH History)
 - Reasons for priesthood

Interviewing for Affective Maturity

- Interview
 - Social History:
 - Where grew up & with whom
 - Description of each parent (including limitations)
 - Description of self
 - Current relationship with siblings
 - Important relationships:
 - Who knows you the best? How would they describe you?
 - To whom are you closest?
 - Tell me about your best friend.
 - Which of your parents are you most like?

Interviewing for Affective Maturity

- Interview
 - Educational History:
 - Where attended high school, college, grad school
 - Grades at each of these
 - History of learning disabilities, special educational services, repeating or skipping grades
 - Extracurricular involvements
 - History of expulsions

Interviewing for Affective Maturity

- Interview
 - Professional History:
 - Job history (with dates) – looking for pattern of instability
 - Reasons for leaving previous jobs
 - Any history of being fired from any jobs (reasons)

Interviewing for Affective Maturity

- Interview
 - Sexual History:
 - “Describe yourself as a sexual person.”
 - See what language and concepts they are able to use
 - Can follow up with more specific questions
 - Sexual orientation & level of certainty
 - History of sexual activity
 - What, with whom (men, women, both?)
 - How many sexual partners?
 - Did sex enter the relationship(s) early or late in the relationship?
 - How long since your last sexual activity? (don’t settle for “a long time”.)

Interviewing for Affective Maturity

- Interview
 - Sexual History:
 - Dating history
 - If never dated, why not? How did relationships end?
 - History of sexual abuse
 - History of sexual contact with minors?
 - History of contact with another child five years younger than yourself when you were a child?
 - History of pornography use (habitual, occasional, compulsive?)
 - History of child pornography use

Interviewing for Affective Maturity

- Interview
 - Mental Health History (Personal & Family)
 - Mood disorders (depression, bipolar)
 - Anxiety disorders (including OCD)
 - Learning Disabilities / ADHD
 - Thought Disturbance
 - Head Injuries
 - Suicidality – history of ideation or attempts
 - Troubles with the law
 - Alcohol & Drug use
 - Other additions, including internet

Interviewing for Affective Maturity

- Interview
 - Interest in Priesthood:
 - How developed
 - Why do you want to be a priest?
 - Look for reasons that indicate:
 - » Identity search (appropriate for adolescence)
 - » Intimacy & Self-sacrifice (more appropriate for adulthood)
 - What do you imagine will be the best part of being a priest?
 - What do you imagine would be the most difficult thing?
 - » Again look for service over/in addition to identity.
 - How do you imagine it will be to live as a celibate?

Working with a Psychologist

- Typical Pieces of an evaluation:
 - Interview
 - Intellectual Testing
 - Personality Testing: Objective & Projective
 - Feedback Session
 - Psychological Report

Working with a Psychologist

- Typical Pieces of an evaluation
- Does the psychologist need to be Catholic / familiar with priesthood?
 - Build a relationship with your psychologist
 - Educate him or her on what you are looking for
- Provide them with a list of questions you want asked and request that the responses to these be documented.

Formation for Affective Maturity

- Whose job is it?:
 - Seminary
 - Vocation Director
 - Bishop & Diocese
 - What does it mean in your diocese for Affective Maturity to be “an important and decisive factor”?
 - Are your policies around boundaries violations clear and enforced?
 - Is it clear that these apply to seminarians?

Formation for Affective Maturity

- Whose job is it?:
 - Seminary
 - Vocation Director
 - What are the occasions when you discuss issues of affective maturity with your seminarians?
 - Factors that facilitate / Inhibit this process . . .

Facilitating Talking about Sexuality

- Factors that inhibit talking about sexuality
 - Lack of knowledge
 - Lack of insight
 - Lack of appropriate vocabulary
 - Fear of consequences
 - Lack of appropriate venues
 - Lack of appropriate role models
 - No permission

Facilitating Talking about Sexuality

- What are the appropriate venues?
 - Important to distinguish between internal and external forum.
 - Classroom and formation conferences are good for providing information and soliciting peoples' thoughts & opinions about sexual topics, but not for personal sharing.
 - Personal sharing belongs in more controlled, intimate settings: spiritual direction, individual meetings with formation director, counseling, close friendships. (again important to distinguish between internal & external forum)

Facilitating Talking about Sexuality

- What are the necessary tools?
 - Accurate information & a common vocabulary.
 - Permission
 - “Informed Consent”
 - What will happen if I tell the vocation director that:
 - I am homosexual/gay?
 - That I am attracted to someone / have fallen in love?
 - Am having a sexual relationship with someone?
 - Am struggling with masturbation?
 - That I use pornography?

Facilitating Talking about Sexuality

- **Appropriate Modeling:**
 - That respects the boundaries established when talking about appropriate venues.
 - That respects the power differentials present in the relationship.
 - That uses respectful and, optimally, the agreed upon vocabulary.
 - Not seedy, campy, silly, immature, always jokingly

Facilitating Talking about Sexuality

- **Some opening lines:**
 - *Next time when we meet I want to talk about how celibacy is working for you. What's difficult. What you're learning.*
 - *What did you think about Dr. Smith's presentations about sexuality last month? Anything strike you in particular?*
 - *What have you noticed about how sexuality is talked about in the seminary? Among the presbyterate?*
 - *Last time we met I said that I wanted talk a little about celibacy and sexuality at our next meeting. Have you given any thought to how we might talk about it? (Be prepared for "No.")*
 - *Do you think we talk enough about issues of sexuality and celibacy around here – especially in the seminary?*

Formation for Affective Maturity

- **Whose job is it?:**
 - **Seminary - Key Components**
 - **Integration into the larger formation program**
 - Integrated into both academic curriculum as well as other dimensions of the formation program (pastoral, spiritual, human)
 - **Combination of intensity & frequency**
 - To allow for repetition of ideas as well as space in between to process.
 - **Recognizes relationships within the seminary as for growing in one's social & emotional life**
 - Fellow seminarians, professors, formators, male & female staff, men & women at ministry sights

Formation for Affective Maturity

- Whose job is it?:
 - Seminary – Examples:
 - “Together in One Place”
 - 90-minute formation workshops Wednesday mornings throughout both semesters
 - Two-week intensive Celibacy & Sexuality Workshop for all First Year Theologians
 - Human Development & Christian Maturity – semester course in academic curriculum
 - Availability of counseling on campus
 - Spiritual Direction
 - Ministry journals & TR as part of Pastoral Formation program

Integrates Human, Spiritual, Intellectual & Pastoral

Benchmarks for Affective Maturity

- Ability to establish and maintain lasting and meaningful peer relationships with both men and women
- Ability to be vulnerable and to reveal one’s self in established relationships
- Ability to establish and maintain appropriate physical and emotional boundaries.
- A clear (and developing) understanding of one’s sexual identity
- Comfort around (not total avoidance of) sexual stimuli and a basic trust in one’s own ability to behave appropriately in the face of such stimulation.

Benchmarks for Affective Maturity

- A well-rounded identity which does not remain dependent on one’s family-of-origin and which is not completely circumscribed by one’s priestly or religious identity.
- Trust in authority, and a concomitant ability to question and disagree with authority figures at appropriate times and in appropriate ways.
- Ability to make decisions for oneself
- Ability to take responsibility for one’s decisions, mistakes, and successes
- Ability to identify and anticipate the emotions and needs of other people
- Ability to regulate one’s own emotions

Formation for Affective Maturity

- Additional ideas to keep in mind
 - Karen Horney: move away, toward, against
 - Defenses are there for a reason – don't break them down unless the individual has a way to cope.
 - Healthy individuals deal with difficult things when they have stability and support.
 - Caution against allowing ordination if the candidate has inadequate Affective Maturity

Pastores Dabo Vobis, 1996

"Human formation, the basis of all priestly formation"

"... it is important that the priest should mould his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of man."

"Affective maturity presupposes an awareness that love has a central role in human life."

"In this context affective maturity, which is the result of an education in true and responsible love, is a significant and decisive factor in the formation of candidates for priesthood."

Bibliography

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